

Japan Christian Activity News



From the Desk of the G.S.
A VISIT TO TAIWAN

My first task as the NCC general secretary was to attend the 25th General Assembly of the Presbyterian Church in Taiwan at Tainan Theological College, Mar. 28-31. The important issue was the debate on whether the "Declaration on Human Rights,"* which was issued by the chairperson of the Executive Committee of the Church, would be accepted by the Assembly.

In the midst of a difficult situation, 336 participants courageously debated this issue and the assembly voted 235 to 49 to adapt the Declaration as its own position. This will be remembered as a significant historical event in the lives of the Asian churches.

It should be added that the tone of the assembly was set by the opening sermon by the former moderator who stressed the need for Christian discipleship, basing his thoughts on Mark 8:34. As to the right conduct in the present situation he referred to Christ's injunction "to be wise as serpents and innocent as doves" --very timely advice indeed.

Another subject taken up by the assembly was the mission work among mountain tribes. A new "Bunan" presbytery was organized for its responsibility for work with mountain tribes who speak the same language. Eighty-five per cent of the mountain population is Christian, half of them belonging to the Presbyterian church in Taiwan.

*"A Declaration on Human Rights" is "Based on the confession that Jesus Christ is Lord of all mankind and on the conviction that human rights and a land are gifts bestowed by God. The declaration declared that the future of Taiwan "must be determined by the 17 million inhabitants of Taiwan" and also emphasized that Taiwan should not be controlled by the interests of world super-powers.

SHOJI Tsutomu

(Ed. Note: Reports from Taiwan say that the government plans to arrest two leaders of the Presbyterian Church in Taiwan. NCCJ sent the following cable:

Congratulations on your recent Assembly. We in Japan pray for God's strength and guidance to be with you all in your witness in Taiwan.

Welcome to the new monthly *Japan Christian Activity News!*

As announced in the last issue, JCAN will be monthly starting April 1978. We give you a prettier, printed and 8-page long JCAN. Subscription rates will be the same. We shall try our best to give you more and better news and features than ever before.

The Contributing Editors:
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KOREAN A-BOMB VICTIM
SUPREME COURT VICTORY

The Supreme Court ruled Mar. 30 that the governor of Fukuoka prefecture must issue a certificate to Mr. SON Jin Tu, a Korean, and atomic bomb victim at Hiroshima, entitling him to free medical treatment in Japan for A-bomb caused illness.

Mr. Son, whose application for a certificate was turned down on the ground that he came to Japan without a valid passport in Oct. 1971, has been involved in a legal struggle to obtain the free medical treatment. Although the lower courts ruled in favor of Mr. Son, the Fukuoka prefecture appealed the case to the Supreme court.

Judge KISHI Seichi of the Supreme Court says in his judgment that the A-bomb Victims Law in Japan should be applicable to all victims regardless of the legality of their residency in Japan. It says that the purpose of the law is to save the A-bomb victims of the war. It is the responsibility of the Japanese government to take care of the victims. It also clarified the status of residency as another legal issue.

The court decision is a mile-stone for the movement for Korean A-bomb victims. However, this court decision is not the final solution, according to Rev. IRIE Kiyohiro of Fukuoka Jyotobashi Church (Kyodan), who is the guarantor of Mr. So in Japan.

Rev. Irie says, "the certificate will not bring a solution for Mr. Son. He will get free medical treatment by it, but it will not cure his illness. Moreover, if he would be expelled from Japan because of his residential status --presently it is under another court case--he will not be able to receive treatment.

Those who are involved in the movement for Korean victims of the A-bomb in Japan, including Christian women who cooperate with Korean church women, are now watching for a possible change of the attitude of the government after this decision.

YAMAGUCHI Akiko

THE STRUGGLE AT KANEMI

At the gate of the Kanemi Co., Mr. KAMINO Ryuzo, his wife, two daughters and a son, victims of PCB (polychlorinated biphenyl) poisoning in Kyushu, Japan, repeatedly appealed to passersby, shouting, "Regain Your Human Conscience!" The sit-in demonstration was continued for 1330 days between 1972 and 1976. (This particular PCB was part of an odor elimination process used in the manufacture of cooking oil. Holes caused by corrosion of pipes were found in the tanks through which PCB was circulated. Consequently, PCB was circulated along with the oil, and spread throughout western Japan in 1968. More than 25,000 people were affected or killed by it.)

Mr. Kamino said, "In October last year the civil suit in Fukuoka district court ended only in speculation on the price of the victims' lives, resulting only in showing the irresponsibility of human action. As a result, no one received any compensation." The eight year long criminal suit ended on Mar. 24 this year. The chief of the factory was found guilty but the president of the company was not, leaving much dissatisfaction among the victims.

Mr. Kamino, who did not join in the second court battle, said, "The structure which produces the problem of pollution can only be reformed by changes within individuals who organize such companies." He added that when they were the envy of neighbors as a wonderful and peaceful Christian family they were not listening to the voices of suffering people in the world, but after they became PCB poisoning victims, for the first time they heard the voices of the people. "We now have gained the power to create new family ties and the consciousness of what it means to live with suffering people. Life is more important than money. We are fortunate to be able to gain true life."

AYC

Asia Sunday - May 7th 1978

Prayer for Japan: "That material affluence may not make us blind to our many weaknesses and to the problem of poverty in Asia.

(from Prayers of the Churches, CCA)

The SOH brothers are Korean residents in Japan. In an effort to learn about their roots, they entered Korea for further study in Seoul on Mar. 1971, and were subsequently arrested by KCIA on suspicion of spying. On March 1973, Sung, the older brother sentenced to life imprisonment and the younger brother, Joon Shik, in May 1972 was sentenced to seven years.

On May 27 Joon Shik is to complete his prison term but there is great fear among the people because a newly issued "Public Security Act" which may interfere with the release of Joon Shik from prison. The May issue of "Sekai" magazine printed letters composed by the two brothers while in prison.

Deep love and appreciation of their family filled these letters. Concern for every member is overwhelming. As with many of the Korean residents in Japan, the young men's parents had been brought to Japan by the Japanese Imperialists during the colonial period and had had to endure slavery, discrimination and poverty. The expressions in these letters of love for family imply love as the basis of self-identity and an expression of their humanness as Koreans. Being Koreans in Japan, their self-identity was sought in a form of unity with Korea, which they see as their motherland.

When I saw Sung in prison in Seoul he said, "Only because I pursued what Korean residents in Japan had to pursue in order to live as human beings in Japan, I ended up in prison." I took his words as a challenge for the Japanese. This suffering is caused by the heavy oppression perpetuated on Korea by Japan as seen throughout history. The prime cause of their imprisonment is to be found in the struggle to overcome the oppression found in their historical reality. These words are an indictment of Japanese self-serving attitudes of exploitation and ignorance of the needs of others.

"Whether I am in prison or not, the flow of time is the same; but for me, every minute is much more important than ever before since there is no knowing what will happen next." These words were received upon a visit to Sung at his prison cell, on the day after his life sentence was pronounced.

Through world-wide participation in the struggle and the help of an Amnesty International campaign, there are efforts building to save Joon Shik from the application of "Public Security Act" and ultimately the abolition of the law altogether.

- SHOJI Tsutomu

(The Rev. John Berg, a priest of the Church of England (Episcopalian), is chaplain of the "Mission to Seamen" which is located near Yamashita Park in Yokohama. This mission, which has its central headquarters in a church in London, England, ministers to seamen around the world and is represented in practically every major port. Here in Japan the mission maintains stations in Yokohama and Kobe.)

When I recently tried to make an appointment to see Rev. BERG, it was not easy to locate him. Contacting at first, the Christ Church on the Bluff where he is rector of the English-speaking congregation, I was told that he probably would be at the mission. If not there, he would be out visiting some ship. Upon contacting the mission, however, I was told he had to attend a wedding and reception. So it would be rather late before he could be reached. These answers gave me an inkling of the busy life of the chaplain.

When, a few days later, I walked into the mission on the third floor of an unpretentious office building near Yamashita Park, I was struck immediately by the relaxed and friendly atmosphere of the spacious rooms. It was certainly not a place dominated by a blaring juke box. There was ample room to sit down and talk, or read or write a letter, or just simply relax. In one corner of the room one finds a bar which serves everything from beer to coffee and soft drinks. Off to the other side is a table for playing snooker (a kind of billiards) and lastly and very importantly, a small chapel where services can be held and baptisms and even funerals have been conducted, the latter for retired seamen who had been attached to the mission for many years. There is also a fulltime Japanese helper who has been with the mission for the last 18 years. He has rendered very valuable service especially during the construction of the present building, in which the mission holds a 25% equity.

The driving force behind it all is the Rev. John Berg who came to this position in 1967 after serving for some time as chaplain in Hongkong. In the operation of the mission he is assisted by a Board of Directors made up mainly of businessmen. The origins of the Yokohama mission date back to 1880 when the first building was erected to provide a home away from home for seamen from Britain and

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other countries who worked on ships which engaged in ever growing numbers in trade with the formerly closed domain of the Mikado. All too often, then, as now, seamen have been relegated to a position on the fringes of society. They are away from home for many months, in some cases even years. The work is hard, accompanied by loneliness and boredom, though this has changed for the better in recent years through the introduction of radio, t.v., and other amenities as well as generally better treatment of seamen by owners and officers. However, as Rev. Berg pointed out, the need for companionship, the need to relieve boredom, to provide help in case of illness is still great. For example at the present time, there are 20 seamen of different nationalities hospitalized in the Yokohama area who are under the care of the chaplain. Furthermore, the chaplain regularly visits ships engaging crew members in dialogue, if not always at a Christian level, certainly always at the level of human concern. If needed, counselling is provided on the spot. Further help is rendered in matters involving the police and/or immigration authorities, as the following case illustrates.

One man had been signed off at Pusan, Korea. Apparently as part of his pay he had received a plane ticket to London, England via Tokyo where he got stuck for various reasons. Evidently he had taken several trips by taxi to see something of the city and in each case had neglected to pay the driver. In Yokohama he tried the same thing but the Yokohama taxi driver called the police who took our sailor into custody. Then the police called the chaplain, Rev. Berg, asking for his help. It took some doing but finally all outstanding taxi fares and other bills were paid and the police and the chaplain together managed to send him home to Europe. The foregoing shows, among other things, that resourcefulness and good rapport with the police are a must if the chaplain's ministry is to be effective.

Quite another aspect of this work is providing reading material, both books and periodicals for the ships, something that is very important in combating boredom on long voyages. The scope of this part of the work, as well as other aspects of it, became clearer when I looked at the guest-book of the mission. It contained entries of seamen from 54 different nationalities.

When asked about Japanese involvement, Rev. Berg indicated that generally speaking the Japanese churches and the public remain

largely oblivious of this group of people and although efforts are being made by the Anglican Church, which supports this mission, much remains to be done. This state of affairs is hard to understand in view of the fact that Japan is the second largest trading nation outside the Communist orbit and the bulk of her imports and exports are shipped by sea. Japanese fishing fleets in their far-flung operations have to rely on port facilities and services around the world. Other Japanese vessels in ever increasing numbers frequent the ports of the world and make use of existing facilities including missions to seamen. According to Rev. Berg this has resulted in Japanese crew members constituting the largest single group of seamen using the facilities of this particular mission at such diverse ports as Sydney, Auckland, Capetown, Great Yarmouth (U.K.) and probably also at Vancouver and U.S. West Coast ports.

Given this situation it seems to be time for the Christians of this country at least to assume a more active role in ministering to a group of people so intimately linked to Japan's economic activities. Be that as it may, a first step in helping people to become aware of the needs of seafarers, both Japanese and non-Japanese, could be the observation of a "Sea Sunday" by the churches. This is done already in Britain and Australia. Here in Japan the Yokohama Diocese of the Anglican Church (Seikokai) observes this day usually on the second Sunday in July.

Finally, it should be mentioned here that though good cooperative relations with other missions do exist, such as the Norwegian Seamen's Union and the U.S. based United Seamen's Service, much room for the expansion of ecumenical relations remains. A greater involvement by Japanese churches, is especially hoped for by Rev. Berg.

It seems imperative for Japanese Christians to become involved in this field and extend hospitality and service to seamen, thereby enlarging their own vision.

It certainly would be a sign of a growing awareness of the community of nations on the part of the Japanese churches and of Japan's obligations as a large trading nation towards this community.

-Alfred L. Boettcher

April marks the first anniversary of an innovative program at the Tokyo Municipal Women's Counselling Center (Tokyo To Fujin Sōdan Sentā) in Shinjuku ward. International Women's Year 1977 brought a heightened awareness of women's concerns to not only women themselves, but also to those who are responsible for social services to women in Japan. Historically, Japan has had "Kakekomidera," or "divorce temples" which were places of refuge where battered wives could seek shelter and aid. Later, government-supported "Fujin Sōdanjo," (counselling services) for women were established. Here women could receive guidance, but would often have to leave dependent children with relatives or at separate institutions because there were no facilities to care for them as a family. (This sometimes contributes to a further break-up of the family with the women going into prostitution in order to support their children.) Now there is a place where emergency shelter as well as complete counselling service is available for single women, women with children, and ultimately the children's fathers.

Ms. TAKAZATO Suzuyo, a member of Waseda Church (Kyodan) and one of the three telephone counsellors at the center, stressed the importance of an accepting community--people working together with the people who come for help. "Everyone has problems of one sort or another." Many of the telephone callers are from the upper-middle class of society. They have so many business and social connections that it is difficult to talk with anyone. That is where the telephone counselling service can help. (When the service was established, they requested the telephone number 2110. *Futatsu*, or two, can mean *fujin* (women), and 110 is the emergency number in Japan. But that number was not available, so they settled for 3110, *mitsu* for three, or Ms. 110).

Women with family problems are usually referred to the center through government Social Welfare Offices. If necessary they can stay at one of the 30 rooms at the center for up to two weeks, during which time the professional staff of 47 workers (which includes case workers, psychologists, a doctor, and a psychiatrist as well as child care personnel) helps them to work through their individual needs and problems, which may be solved through referrals, employment assistance or arbitration involving other family members.

Ms. IMAMURA Nobuko, a specialist in Women's Counselling, contrasted the former method of highly formalized problem-solving with arbitration which actively involves the clients themselves. "It suits the Japanese people better," she said, and explained that, though the Center is Government sponsored, there is definitely a Christ-like spirit working through people like Ms. Takazato, who is able to establish rapport with callers because of her openness and understanding. Ms. Imamura and Ms. Takazato are two women who embody the two essential characteristics which enable the center to be a positive force in the lives of troubled people: warmth and professionalism. They are Christians working in and for the world--the salt of the earth.

LRK

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Consultation in Bali CHRISTIAN ART IN ASIA

Dr. TAKENAKA Masao of Doshisha University will be the moderator of the Consultation of Christian Art in Asia on Bali Island on Aug. 20-24, 1978, sponsored by the Christian Conference of Asia. Dr. Wayan Mastra of Bali Island, director of Dhyana Pura, an attractive cultural community center of Bali, will make the local arrangements.

This will be the first consultation of this kind officially sponsored by the Christian Conference of Asia. In the past, the need for the utilization of artists' gifts was discussed but this is the first time for Asian artists themselves to meet and discuss their role in the life and mission of the Asian churches. The theme of the consultation was chosen as "The Lord's Prayer in Asia Today." There will be about thirty artists from Asian countries and ten theologians and church leaders. Each invited artist is asked to come with his or her artistic work related to some aspect of the Lord's Prayer.

Dr. Takenaka explained three reasons why this theme was chosen: "First, the Lord's Prayer is the most popular and universal prayer. Second, it is a corporate prayer and not a private prayer. The subject is not I but we. Thirdly, the Lord's Prayer is an existential prayer concretely asking for our daily rice and forgiveness of our sins. We believe the artists will help and stimulate us to visualize the implication of the Lord's Prayer Today in Asia."

It is anticipated that out of the materials gathered in the consultation a booklet on "Lord's Prayer in Asia Today" will be published to be used widely in Asian churches.

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THE TAKAMORI OASIS

-Sr. Mary Soledad, R.G.S.

After the four month Intercultural Formation Meeting in Paris at INODEP (Ecumenical Institute for the Development of Peoples), I was in need of a spiritual oasis not for flight from realities so uppermost in my consciousness but for an authentic integration of faith and commitment to this option of insertion into the people's struggle.

I would like to think that it was the Hand of God that led me to Japan, that made me dial from Los Angeles the Rev. John Nakajima's number taken from a calling card he had handed me sometime in 1975 in a plane somewhere. Though I vaguely remember the encounter, I took courage to call on him to rescue me from airport "lostness." Tokyo bewildered me and I did not know how to get to my destination--Takamori, an unheard of mountain village in Nagano-ken, the place that passed my highly selective criteria for an oasis.

Each incident connected with the week of prayer was significant. Take the airport meeting on Jan. 16, 1978. There he was--the general secretary of the National Christian Council of Japan taking time out for a Catholic nun, a nobody. I felt as small as an ant to see him carry my heavy luggage to the monorail through two train changes until we arrived at the YWCA. Somehow this kind gesture gave a richer meaning to the ecumenical spirit I had tasted at the World Council of Churches consultation at Bossey, Switzerland, at the start of my sojourn in August. Indeed, ecumenism was no longer a pie in the sky but earthy, real flesh and blood.

There would be more concrete incarnations of abstract notions and well-worn expressions, more blending into a meaningful whole of contradictions and coincidences. Here was Japan--utterly materialistic--yet a well-spring of things spiritual, abounding with mountain nooks like Takamori, rustic and rural, quiet and cut-off from the smoke stacks and hustle-bustle of industrialization. The train chug-chugged (three hours by express, five hours by local train) to

this remnant of primitive Japan, still in its pristine beauty.

By coincidence Fr. OSHIDA, O.P., the name behind Takamori, was also in the train with me. Respecting my Filipino background, he graciously picked up my bag. Later I was aghast to see a Japanese lady do the carrying for him! I still had to learn Japanese ways and customs.

I liked the Japanese rootedness of Takamori--the simplicity and ordinariness of the clutter of huts: a common kitchen-dining room-bathroom, a bare chapel, and thatch-roofed huts for sleeping--with no modern heating to speak of! I was fascinated by the "kotatsu," burning coals under a low table to warm the frostbite on toes and numb legs. When we did *sazen*, chanted the Office, and celebrated the Eucharist, there was but the glow of kindling twigs in a clay pot. And in the evening, a foot-long "magic box" with coals within was all one had. But I survived the freezing weather of snow and cutting wind protected by eight layers of clothing like an over-stuffed Eskimo!

As for Fr. Oshida--what a man! So undominican. So very Japanese. A unique Christian Buddhist, or Buddhist Christian, whatever. Without doubt, authentically integrated! He had "sat" in the old dilapidated Buddhist temple of Kannondo for years and the Buddhist villagers recognized him as a Buddhist contemplative and claimed him for their own. I saw for myself how they supported him materially, giving in kind--the fruit of their labor, a generous sharing better than the meager and impersonal Sunday collections. But what a difference in relationships! Here was a friend in their midst. His hut was like a hub, the center of village assemblies where mundane matters like the impeding sale of the springs were given due importance. His place had no gate, no fence, no locked doors. Literally everyone, bandits and drunkards included, was warmly welcomed.

"A place that excludes anyone is not Christian." Fr. Oshida brought home the point by showing how over 6,000 from almost every country, of all walks of life, with or without religious beliefs, have come to Takamori at one time or another. "You can tell the pulse of life from the kind of people gathered together," he continued. "During the rise of the student movement, student leaders surprisingly found themselves congregating here from different parts of Japan."

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Rev. MOCHIZUKI Kenichiro, a missionary of the United Church of Christ in Japan (Kyodan) who taught at Thailand Theological Seminary for the past 10 years, is now back in Japan, and has started to teach at Keisen Junior College for Women in Tokyo with his background of experiences in Southeast Asia. Besides teaching Bible and introductory courses on Christianity he has begun a new course on Southeast Asian Studies, which is an innovative attempt within the Japanese educational system.

Present courses on Asian history usually consist of India and China but omit the whole area of Southeast Asia. Mochizuki will teach the culture and religions of these countries which are taking the path of independence following the long colonial age. He says that Asia is seeking the unity of her cultural heritage. Through this course students will come to realize the similarity of cultural backgrounds in Asia and find some of the roots of Japanese culture in these countries. As an example he pointed out that Japanese Buddhism will be studied from an understanding of Buddhism in the other Asian countries.

Through an examination of the churches in Asia the Japanese church may find different approaches to evangelism in other Asian countries. In Japan, Christianity appealed more to the individuals who tried to break the traditional household system which was the basic unit of the Japanese society. Mochizuki says that some of the other countries in Asia operate from within tribal communal structures while Japan is organized and systematized by a centralized power. In the social organization of the Japanese household system the blood connection among relatives became the strong force uniting family members within the structure. Mochizuki observed that the same kind of blood relationship is not the important element in the tribal community organization in Thailand. Through the experience of colonialization the people in Southeast Asia have an attitude of rejection toward the West which is connected with the past colonial image.

The written language of Thailand, he comments, is close to that of India but the linguistic structure is similar to Chinese. By tracing "the spread of rice cultivation as a clue to the identity and interrelatedness of Asians," Mochizuki will present a new approach to Asian studies out of his deep understanding

gained while living with the people of Thailand.

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What impressed me was the reality of the "classlessness" in Takamori in contrast to an experience I had of entering a *zendo* frequented by privileged foreigners. In that place it seemed unimaginable for men of the street to do *zazen* with you. But in Takamori the common country man predominated. The permanent community members partook in the manual up-keep of the farm and the barn; some worked outside in factories. Outsiders came not as guests to be catered to but to fit into the existing community--to live, pray, and work with men of the soil. I was particularly touched when an old peasant lady joined us and was given all the attention due to a queen. Here the world was upside down and the base of the masses was on top of the world!

With a twinkle in his eyes, Fr. Oshida proudly remarked, "We are 'Communists', you know that..." and he meant the humble concretization of what is ideal and beautiful in Communism, what is truly in the style of Christ the Worker, friend of the multitudes, member of a collective of fishermen.

The kind of spirit of Christ that shone in Takamori was different. Different from some current popular movements, still of a "God-and-I" spirituality. The Gospel was seen by eyes full of social concern, whose network of contacts included men like KIM Chi Ha and HAM Sok Hon, whose first love embraced Mangyans and aboriginal tribes. It was read not from the perspective of "cloud seven" but from firm ground. And the challenge of the Living Word was being met even to the point of testifying against Japanese human pollution.

During my Takamori tryst, I did not plunge into the silence and solitude of a desert experience. For me, it was a community oasis instead.

No matter how magnetic a personality Fr. Oshida was, no matter how much I like his ideas and forthright convictions, still Fr. Oshida was not Takamori. To his credit, the community of Takamori was the outstanding feature. A communal Christ glowed here with or without Fr. Oshida.

The people gathered in Takamori during my stay were sources of grace and inspiration. I was cared for by a vivacious young girl

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who had attempted suicide thrice in two years. I was struck by the patience shown another teenager each time he came home from a mental hospital. And there were the sterling examples of three nuns: OISHI Takeko, the efficient housekeeper-cook-driver, SHIBUKAWA Hiroko, the factory worker, and KAWASUMI Hiroko, the hermit who gave up her quarters for me. And there was the quiet strength of YAMAMOTO Chiaki, and the haunting round of his incredible music of the purest, highest lilt. And two more men who did *zazen* before and after a day's labor were the workers NAKAMURA Satoru and HARUHARA Kenichiro. As for the foreigners, it was refreshing to be with the Australian sociology professor and to hear him marvel at his discovery of Christ, Marxist atheist that he was. Another child-like sense of wonder came to the English-Anglican missionary, a lady in her fifties, who shared my thrill of sitting in Kannondo among the dusty 100 wooden Buddhas.

The Takamori oasis has crystallized the Asian in me; it has expanded my heart to embrace all people; it has sensitized me to the common and the ordinary. Today I can still hear the sound of the gurgling spring, of water rising, water flowing, water captured by twigs and stones. I can remember another beautiful person, SATO Hiroko, who stood transfixed by the spring where the Spirit of Christ poured into her at Baptism. And I hear the nostalgic melody of "Oboro Zuki Yo" and feel the touch of spring and see the misty moon rising over Takamori.

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KOREAN PHOTO DISPLAY/
WOMENS' NIGHT

Surrounded by a panorama of profound and moving pictures of the history of Korean movements for human liberation, 25 women and 3 men gathered on April 10th, at the beginning of Womens' Week in Japan, to discuss and share their own personal observations and involvements in the struggles of Korean women. Both the meeting and the pictorial display were under the sponsorship of the Emergency Christian Conference on Korean Problems.

Poignant reminders of the role Koreans have played historically in the great liberation movements of their country were displayed photographically on every wall of the meeting room at Waseda Hoshien in Tokyo. Many of the faces were those of Korean women

taken in the midst of labor struggles, while marching as wives of prisoners of conscience, at services of worship, and as co-strugglers with men for human liberation.

Appropriately in this setting, women of various nationalities from varied backgrounds and different womens organizations and publications gathered to share from their involvements in labor movements, anti-pollution campaigns, atomic bomb victims and anti-Kisaeng tourism movements. It became obvious that not only were the problems inter-related, but that each of these problems in the countries of Asia were also inter-related. One young woman told of her experience of joining the anti-pollution movement and how she soon realized that this was not only an issue between Japan and Korea but between other countries of Asia. She learned, in the process of her involvement, not only Japanese anti-pollution songs, but also Korean, Thai and Philippine songs, all of which were similar. She analyzed this phenomena as arising because the problem had a common center and cause.

The plight of Korean women workers was one of the centers of focus during the evening. Their struggles against being used as sources of cheap labor under inhumane working conditions and strict anti-strike laws were concerns voiced by numerous women during the evening. Each woman present expressed in her own very personal way, her solidarity with the struggles of her Korean sisters as well as gratitude and admiration for the enormous strength of Korean women at this point in history.

J.H.H.

NEW NCC MEMBERS

The NCC Central Committee at its last meeting approved two organizations for associate membership: The Christian Political League and the Japan Ecumenical Mission Society. The CPL (*Kirisuto Sha Seiji Renmei*) is not a political party but an association of Christians who belong to various political parties. Mr. YOKOKAWA Masaichi, a former Socialist member of the Diet, is the chairperson. The Japan Ecumenical Mission Society (*Kita Nihon Senkyo Sha*) is headed by Rev. ENDO Sakae.

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